DESCENT OF JESUS

(ISA MASIH)

alaihis salaam

Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. Salim

"AHMADI" OR QADIANI? SERIES

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DEDICATED

To the glory of those lucky souls who are
In search of truth and righteousness, and

To the Wisdom of those competent men, who
Distinguish between right and wrong, and

To the prowess of those who brush away
The fake and take to the truth, and

To the courage of those who stop at none
Once the truth has manifested itself full.

A correspondent wrote a very lengthy letter wherein he endeavoured to prove that Isa Masih (alaihis salaam) was dead and would not descend before the Resurrection. In support of his theory he referred to the writings of renowned Muslim jurists and commentaries on the holy Quran, etc. Hadhrat Maulana Muhammad Yusuf Ludhianvi took all his insinuations one by one with great care and confidence and pointed out the numerous misquotations and misleading conclusions by the correspondent. Ultimately, Maulana Ludhianvi established beyond any doubt the Ummah's conviction and consensus on the life and ordained descent of Jesus (alaihis salaam).

بسم الله الرحمٰن الرحيم

الحمد لله وسلام على عباده الذين اصطفىٰ

Respected Sir, Greetings!

Thank you very much for your letter dated 5-11-1979 which I read carefully with all its contents. Your purpose in writing this letter is not to initiate an argument with me, so you write, but to understand from me certain issues involved with Qadianism. This is a praiseworthy move on your part. Apparently, your objective is your quest for truth. I pray that Allah be kind on us to achieve our objects, for me to evaluate and for you to grasp conscientiously. More often than not, I come across gentlemen who argue unnecessarily, which is not the case with you as you write. Moreover, you say you don't want to be associated with 'Mirzaiyyat' and this is not your concern. I am glad to learn that you are a simple straight-forward Musalman. On my part, let me assure you I have respect for every person, Mirzai or not. Actually, I don't bother to know all that because my mission is to examine what is placed before me for evaluation. Therefore, I hope you'll be good enough to peruse my submissions coolly and dispassionately and if you get convinced of a point I may have made, do adopt it unhesitatingly. Conversely, if I have erred please inform me.

Ummah's Consensus on Isa Masih *alaihis salaam's* life and descent

Your letter opens with this sentence: "Several research scholars of Ummah are convinced of the death of Masih *alaihis salaam.*" I begin with my submission that he is alive and shall revisit the world. This is based on the universally accepted Ummah's belief. With the Ummah this is not at all controversial. Right from the times of the Holy Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* up to Mujaddid Alf-Thani and Shah Wali Ullah Dehlavi (Allah's mercy be on them) there are more than one hundred Ahadith reported on this subject. Besides, Ahadith are on record from the venerable Sahaba, Companions of the Prophet and their rightful successors, (Tabaeen). May Allah be pleased with them all. These Ahadith are based on continuous unbroken chain of citations, hence these are called *(Ahadith-e-Mutawatirah)* (Steady uninterrupted Ahadith).

JURISTS OF ISLAM

Imam Abu Hanifa

I have before me a treatise of Imam Abu Hanifa who lived from 80 AH to 150 AH. Possibly this is the first book that exists on Islami dogmas.

وخروج الدّجّال ويأجوج ومأجوج وطلوع
الشمس من مغربها ونزول عيسى بن مريم عليه
السلام من السماء وسائر علامات يوم القيامة على ما
وردت به الاخبار الصحيحة حق كائن والله يهدى
من يشاء الى صراط مستقيم–

(شرح فقه اكبر ص۱۳٦)

(Translation) "Appearance of Dajjal, coming of Yajooj Majooj (Gog Magog), rising of the sun from the west, descent of Isa bin Maryam *alaihis salaam* from the sky and other signs preceding the Day of Judgement as per *'sahih'* Ahadith are true and will certainly occur. Allah, the Exalted, guides whosoever He wants towards 'straight path'.
(Sharah Fiqah Akbar, p.136).

Imam Abu Hanifa is a personality of the second Hijri and the fact that he mentioned this dogma testifies that (a) religious authorities and Islami ecclesiastics of the first two Hijris had their belief in it and that (b) source of this belief was none but the direct personality of the Holy Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and his Respected Companions (May Allah be pleased with them). Then those who followed them mentioned this dogma in their writings persistently and they were all virtuous, truthful and pious men. As an obedient Ummati, therefore, I must believe in the genuineness and

bonafides of this dogma. Since you profess to be a Musalman of no less degree, and indeed so, I beg of you to clinch at it without a demur and place your faith (Eeman) conclusively in it; nay, I say it is obligatory *(wajib)* on you.

Imam Tahavi

Take the case of *Imam Tahavi* here (d.361 AH). He was a Mujaddid of the fourth Hijri. He wrote a small book, giving details of Islami dogmas, popularly known as *Aqidatul Tahavi*. This book is included even in the curriculum of children studying in primary classes. It opens with these remarks:

"هذا ذكر بيان عقيدة اهل السنة والجماعة
على مذهب فقهاء الملة ابى حنيفة نعمان بن الثابت
الكوفى وابى يوسف يعقوب بن الابراهيم الانصارى
وابى عبد الله محمد بن الحسن الشيبانى رضوان
الله عليهم اجمعين– وما يعتقدون من اصول الدين
ويدينون به لرب العالمين– (ص٢)

(Translation) "This is an account of dogmas, which are in line with the beliefs of jurists of Islam, such as: Imam Abu Hanifa, Noman bin Thabit Koofi, Imam Abu Yusuf Yaqoob bin Ibrahim Ansari Imam Abu Abdullah Muhammad bin Hasan Shebani (May Allah

be pleased with them). Here shall be mentioned those fundamentals of Deen which formed beliefs of those saints who prayed in accordance with those beliefs and paid due homage to Allah". *(p.2.).*

Taking the dogma of Hadhrat Isa (Jesus') escent from the sky as one of the basics of our eed, he writes:

ونؤمن بخروج الدجال ونزول عيسى بن
مريم عليه السلام من السماء وبخروج يأجوج
ومأجوج ونؤمن بطلوع الشمس من مغربها وخروج
دابة الارض من موضعها— (ص ١٣)

(Translation) "And we lay our belief in Dajjal's appearance, in the descent of Hadhrat Isa bin Mariam from the sky, in the coming forth of Gog Magog (Yajooj Majooj) and we believe that the sun will rise from the west and *Dabbatul Ardh* (beasts of land) shall come out from their place" (p.13).

These are all portents of Doomsday about hich the Holy Prophet صلى الله عليه وسلم and the uran Hakeem have provided accounts which are etailed as well as brief.

In those times, only the philosophers and he heretics refused to believe in the descent of

Hadhrat Isa *alaihis salaam*. Otherwise no Musalman with belief in Allah and His Prophet rejected this dogma.

Allama Safareeni

Hence Allama Safareeni (d.1188 A.H.) in *Lawamey Anwarul Bahiyyah* has proved this dogma from the Quran Hakeem, holy Ahadith and the consensus of ulema and jurists.

اما الاجماع فقد اجتمعت الأمة على نزول
عيسى بن مريم عليه السلام ولم يخالف فيه احد امن
اهل الشريعه— وانما انكر ذالك الفلاسفة والملاحدة
ممن لايعتد بخلافه وقد انعقد اجماع الامة انه ينزل
ويحكم بهذه الشريعة المحمدية وليس ينزل بشريعة
مستقلة عند نزوله من السماء وان كانت النبوة قائمة
وهو متصف بها—(ج۲ ص۹٤)

(Translation) "As per consensus, the Ummah agrees unanimously that Hadhrat Isa *alaihis salaam* will descend from the sky and not a single person who places his 'Eeman' in the Shariat-e-Muhammadi disbelieves it. It is only the philosophers and atheists who have denied it and their denial carries no value. On the other hand, consensus of Ummah has been firm that he will descend and his actions will be

according to the Shariat-e-Muhammadi. At the time of his descent he will not bring any new Shariat, although he will be a (previously) qualified Nabi alongwith his Nubuwwat."

(Vol. 2., p.94).

Imam Abul Hasan 'Ashari, famous by his title of Imam Ahle-Sunnat and who is an acknowledged Mujaddid of the 3rd century Hijri writes in his book *Kitabul Ibanah* (printed in Hyderabad Deccan):

واجمعت الامة على ان الله عز وجل رفع

عیسی الی السماء—(طبع دوم مطبوعه ۱۳۶۵، ص۳۸)

(Translation) And consensus of Ummah is that Allah the Exalted elevated Hadhrat Isa Masih (Jesus) *alaihis salaam* towards the sky."

Imam Seoti

Because this belief is successively reported like religious obligations of salat, haj, zakat and fasts and the Ummah is so positive about it, therefore anybody, *who disavows it, stands expelled from Islam.*

The ninth century Mujaddid, Imam Jalaluddin Seoti gave this reply to a person who raised objections on this dogma. In his *Al A'lam ba Hukm Isa alaihis salaam* he says:

ثم يقال لهذا الزاعم هل انت اخذ بظاهر
الحديث من غير حمل على المعنى المذكور؟ فيلزمك
احد الامرين– اما نفى نزول عيسى او نفى النبوة
عنه وكلاهما كفر– (الحاوى للفتاوى ص١٦٦ ج٢)

(Translation) "Then the opponent shall be asked whether he follows the apparent meaning of this Hadith and does he refuse to take the sense which we have adopted. In that event, one of the two probabilities shall devolve on him, either deny the descent of Hadhrat Isa *Masih alaihis salaam* or deny his prophethood at the time of his descent; and both these opinions are '*kufr*'."

(Ref. Al Havi lil Fatawa). Vol.2, p.166).

Respected Sir, through my above submissions, I am sure I have highlighted the importance and the necessity to own this dogma (of descent of Hadhrat Isa Masih *alaihis salaam* in the last era).

Now, I lay before you certain matters in connection with your letter.

Imam Malik and Ibne Hazm agreed with Ummah's consensus

You have written regarding Imam Malik and Imam Ibne Hazm (May Allah bestow His mercy on them) that both believed in the death of *Masih* and this has led you to imagine that they

disbelieved in the dogma of descent. Factual position is to the contrary. Both these Imams believed that Syedna Hadhrat Isa Masih *(alaihis salaam)* shall descend in the last era. I give extracts from their writings before you which clarify their points of view directly, instead of referring to what others have written about them.

Imam Malik

As regards Imam Malik you have mentioned his book *Al Utaibah*. It is apparent you have not read this book but have depended upon Ubbi's *Sharah Muslim* and Sanosi's *Ikmalu Ikmalil Moallim* for explanation. It is improper to quote a reference made by somebody else having not studied it personally. Here is the full text of *Sharah Mus im* in this regard.

قوله صلى الله عليه وسلم: "ينزل فيكم ابن مريم" قلت الاكثر على انه لم يمت بل رفع وفى العتيبة قال مالك مات عيسٰى بن مريم ثلاث وثلاثين سنة (ابن رشد) يعنى بموته خروجه من عالم الارض الى عالم السماء- قال ويحتمل انه، مات حقيقته ويحيى فى آخر الزمان اذ لابد من نزوله لتواتر الاحاديث بذالك- وفى العتيبة كان ابو هريرةؓ يلقى الفتى الى الشاب فيقول يا ابن اخى انلك

عسی ان تلقٰی عیسی بن مریم فاقراہ منی السلام–

(ص ۲٦۵ ج ۱)

وفی العتیبة قال مالك بین الناس قیام

یستمعون لاقامة فتغشاهم غمامة فاذا عیسٰی قد

نزل– (ص٢٦٦ ج ۱)

(Translation) "The Holy Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* said: Ibne Mariam (Jesus) will descend among you; I say, some people think he did not die but was raised up. And it is mentioned in Al Utaibah that Imam Malik (Allah's mercy on him) said that Isa Masih *Alaihis salaam* died at the age of 33. Imam Ibne-Rushd says that by death Imam Malik meant his coming out from regions of the earth and reaching regions of the sky. And there is also the possibility that he may have actually died, but will return again, on becoming alive, because his descent is certain in view of continuous reportings in Hadith. (Vol. 1, p.265).

In Al Utaibah it is mentioned that whenever Hadhrat Abu Huraira (Allah be pleased with him) came across some young man he would request him: Nephew, perhaps you might meet Hadhrat Isa bin Mariam *alaihis salaam*. If so, give him my salaam. And in Al Utaibah it is also there that Imam Malik said; as people shall be listening to *aaamat* of salat a small cloud shall envelop them

and behold, Hadhrat Isa (Jesus) *alaihis salaam* would have descended".

(Ref: Vol:1 p:266).

Sir, if you read this text again you shall come to these conclusions:

(a) Ahadith have been successively repeated regarding Hadhrat Isa's *(alaihis salaam)* coming down again:

(b) According to *Al Utaibah* Imam Malik has clarified that Hadhrat Isa *(alaihis salaam)* will descend right at the moment when *aqamat* of salat shall be in progress and the Imam would have moved forward to his *musalla.* (This point is expressly mentioned in 'Sahih' Ahadith).

(c) In Al Utaibah Imam Malik has clarified that the venerable Companions *(RadhiyAllaho anhum)* were so sure and certain of the honourable coming of Hadhrat Isa *(alaihis salaam)* that they would ask young men to give him their salaams on meeting him.

(d) In the light of these statements of Imam Malik *(rahmat ullah alaih)* the 'Maliki' ulema have explained that Imam Sahib did not mean Hadhrat Isa's actual death but that he was living in the sky, instead of the earth.

Having read the above details, you can see that your presumption in respect of Imam Malik is neither honest nor conscientious. Is it possible to imagine that he took Hadhrat Isa Masih *alaihis*

salaam's death as the death of a common man? Did not Imam Sahib believe in his reappearance on the earth at the time of Salat? Moreover, if Imam Malik was convinced of Hadhrat Isa *alaihis salaam's* death then how could all his followers and companions believe in Hadhrat Isa *alaihis salaam* as a living being?

Belief in Jesus' descent has been Mutawatir: Reference to Ubbi and Sanosi

It will be profitable here to mention that Imam Abu Abdullah Muhammad bin Khalifa Alwashtani al Ubbi (d.827 A.H.) and Imam Abu Abdullah Muhammad bin Muhammad bin Yousuf al Sanwi al Hasani (d. 895 A.H.) whom you have referred to have categorized signs of Doomsday into two parts: Those signs which are considered main and whose testimony has been reported successively, to the extreme point of certainty and, their credibility is obligatory Iman, (Belief). These are five: Appearance of Dajjal; Descent of Hadhrat Isa bin Mariam *alaihis salaam;* Coming forth of Gog Magog; appearance of *dabbatul ardh* (animals of earth); and rising of the sun from the West.

There are five signs about which successive reporting is controversial such as Eclipse in the East; Eclipse in the West; Eclipse in the Arabian Peninsula; Smoke and conflagration from Aden. Some people have included two more signs in the main category: Victory over Constantinople and appearance of Mahdi. All these details they have narrated under Hadith Jabreel (see Volume 1; page 70) and under Hadith-e-Nabawi:

"لاتقوم الساعة حتىٰ تطلع الشمس من مغربها" –

"Doomsday will not occur until the sun rises from the West." They further write as follows:-

طلوعها كذالك احد اشراط المنتظرة وهو
على ظاهره وتاؤلته المبتدعة يعنى القائلين
بالقدم..... وتقدم فى حديث جبريل عليه السلام
قول ابنْ رشد الاشراط عشرة والمتواتر منها
خمسة–(ص ٢٦٩)

(Translation) "The rising of the sun from the wrong side is one of the signs of the Doomsday which are being awaited and it is based on its prima facie. But innovators (philosophers) who believe in the antiquity of universe, deny the occurrence of any upheaval of the universe and the Doomsday. They interpret it differently. The statement of Ibne Rushd in Hadith-e-Jabreel has been quoted that the main signs of Doomsday are ten. Five of them (including the descent of Hadhrat Isa Masih (*alaihis salaam)* are *mutawatir* i.e., they have an uninterrupted chain of Traditions." *(p.9)*.

Ibne Rushd, Ubbi and Sanusi are all 'Maliki' followers and they call the descent of Isa *(alaihis salaam) mutawatir* i.e., a successively repeated Hadith. Every ordinary student of Islamic studies knows that denial of successive narrations

and uninterrupted chain of Traditions of Deen means infidelity. If Imam Malik was not a believer of living state and descent of Hadhrat Isa *(alaihis salaam)* how could his followers be convinced of this successively affirmed tenet?

Reference to *Majmaul Bahar*

Sir, while referring to *Majmaul Bahar* you have written والاكثران عيسى لم يمت– وقالٓ مالك مات–
Again I think you did not get a chance to read this personally. If you had read the above you would not have needed a comment on your reference to this book. I quote its full text in order to do away with your misunderstanding. Sheikh Muhammad Tahir writes under the subject 'Hakam' (arbitration) as follows:

وفيه ينزل اى حكماً بهذا الشريعة– لانبياً
والاكثر ان عيسى لم يمت وقال مالكٓ مات وهو ابن
ثلاث وثلاثين سنة ولعله اراد رفعه الى السماء او
حقيقة ويجى آخر الزمان لتواتر خبر النزول–

(Translation). It is mentioned in the Hadith that Isa *(alaihis salaam)* shall descend in the capacity of a juridical administrator which is the highest authority who will adjucate in accordance with *Shariat* laws and not in the capacity of an independent Nabi. Majority holds the view that Hadhrat Isa *(alaihis salaam)* did not die and Imam Malik said he died at the age of 33. By this

the Imam perhaps meant his elevation to the sky *rafa ilassama* or his actual death but in any case he will come again in the last era because information regarding his descent is successively reported?"

This subject matter is exactly what I have written above from Ubbi's *Sharah Muslim* which briefly means that either Imam Malik, not being convinced of Hadhrat Isa's death applied his elevation to the sky in the sense of death, or, supposing he was convinced, then it means he was also convinced of Hadhrat Isa's reliving after death. How strange that gentlemen like you, consider Imam Muhammad Tahir dependable when he states the sayings of Imam Malik but when Imam Tahir calls dogma of Isa *alaihis salaam's* descent absolutely successive *(qataee mutawatir)* they consider him untrustworthy. Quran Hakeem has disparaged the honesty and integrity of such sort of people in this Ayat:

"افتؤمنون ببعض الكتاب وتكفرون ببعض"

To wind up this discussion, Imam Malik agrees with the whole Ummah in the dogma of descent of Hadhrat Isa *(alaihis salaam)*. Therefore, to trust references that are wayward and baseless and to give them credence against affirmations that are clear and eminent and to make the former a ground for thinking that Hadhrat Isa *(alaihis salaam)* died, as a common man dies, side-tracking proofs and testimonies provided by (1) successive Ahadith (2) Ummah's consensus and (3) Imam

Malik's own noteworthy sayings, is like that 'soofi' of the anecdote who, when asked as to why he was weeping bitterly, said his wife had become a widow because a barber from his village had just given him this news. The wife possibly meant that the husband, having not visited her since long, was not a living person any more. Similarly, Imam Malik and his followers are repeatedly saying that Hadhrat Isa *(alaihis salaam)* will come, will definitely come, will certainly come, will positively come, but 'our soofi', like the one in the anecdote, is adamant that he had received news that he was dead and would not come again.

Imam Ibne Hazm and *Hashia Jalalain*

You have referred to *Hashia Jalalain* which has led you to believe that Imam Ibne Hazm was a believer in Masih's death. It appears again that you did not get a chance to read the books of Ibne-Hazm personally. I have, here, right before me, Imam Ibne Hazm's book *Al Fasl Fil Milal wal Ahwal wal Nahal* in which he has mentioned Hadhrat Isa Masih *(alaihis salaam's)* dogma of descent at many places. Now, should I believe in Imam Ibne Hazm's own explanatory writings or trust your references and sing the dirge of the 'soofi's so-called death'.

At one place, Hafiz Ibne Hazm disapproves of those who believe in the granting of Nubuwwat (prophethood).

وقدصحّ عن رسول الله صلى الله عليه

وسلم بنقل الكواف التی نقلت نبوته واعلامه، وکتابه، انه اخبر انه لانبیّ بعده الاّ ماجاء الاخبار الصحاح من نزول عیسی علیه السلام الذی بعث الی بنی اسرائیل– وادعی الیهود قتله وصلبه فوجب الاقرار بهذه الجملة وصحّ ان وجود النبوة بعد علیه السلام باطل لایکون البتة– (ص۷۷ ج۱)

(Translation) The entire Ummah, which has recorded the Nubuwwat of Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* and his miracles and his Book has also successively recorded this saying of the Holy Prophet *(sall Allaho alaihe was ιllam)* that there shall be no Nabi after him except Isa *(alaihis salaam)* about whose descent there exist *Ahadith-e-Sahihah.* And he is the same Isa *(alaihis salaam)* who was sent as a Nabi to Bani Israel and whose killing and crucification was claimed by the Jews. So, it is essential to believe in this dogma completely and also to believe that acquisition of Nubuwwat is an impossibility and an absolutely sham assertion."

(Ref. Vol.1. p.77).

Imam Ibne Hazm, dealing with the principles of infidelity writes at another place:

واما من قال ان الله عز وجل هو فلان

لانسان بعينه او ان الله يحل فى جسم من اجسام
خلقه– او ان بعد محمد صلى الله عليه وسلم نبياً
غير عيسى بن مريم فانه لايختلف اثنان فى تكفيره
لد محته قيام الحجة بكل هذا على كل احد–

(ص٢٤٩ ج٣)

(Translation) "If anybody says that so and so is Allah or says that Allah transmigrates into the body of His creatures or says that a Nabi will come after Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* except Isa Masih *(alaihis salaam)* then no two persons will disagree over the infidelity of such a man because final verdict has been established in all such matters."

(Vol. 3, p.249).

These elucidations have been made by Imam Ibn Hazm. From them it is clear that the dogma of descent of Hadhrat Isa Masih in the last era as testified by successive Ahadith is like the dogma of Khatme-Nubuwwat (Final Prophethood of Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)*. Therefore it is obligatory for every person to assert his belief in both of them. It should also be understood that there shall be no Masih or anyone so designated except the same Isa bin Mariam *(alaihis salaam)* who is known to the world as *Rasoolan ila Bani Israel* i.e. the Prophet for Bani Israel, about whom the Jews claimed that they had

killed and crucified him.

Now please, have a look at your other references also.

(A) You have referred to the book *Alfasl* Vol.1, p.89, that the Holy Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* saw the souls of the prophets *(alaihimis salaam)* in the night of Ascension *(shab-e-meraj)*. From this you have assumed that Masih is dead. This argument is similar to somebody's tracing Hadhrat Adam's *(alaihis salaam)* genealogy from the Verse:

"ولقد خلقنا الانسان من نطفة"

"And verily We have created Man from sperm" or the birth of Hadhrat Isa Masih *(alaihis salaam)* from *nutfatin amshajin* (mingled sperm) on the basis of the verse "من نطفة امشاج" consequently arguing that Hadhrat Isa *alaihis salaam's* birth too was the result of man and woman's cohabitation. Men with intellect know how ludicrous it is to shroud mandatory specifics with generalities.

The fact that the souls of the prophets were seen on the night of Ascension, means that either their souls had assumed corporeality *tajassud* or had simulated physical appearances *ajsam-e-misaliya*. Since their souls must have personified and they would be visible, it is for this reason that Hadhrat Isa Masih *(alaihis salaam)* despite his physical being is called Rooh-ullah. Just at the time when the holy souls of the prophets were

commanded to assume personification, simultaneously the Divine Command was passed on to the body of Hadhrat Isa *(alaihis salaam)* to take up the soul. In the first instance, the souls are embodied i.e., *tajassud* and in the latter case the body has been soul-energised i.e., *tarawwuh*. It is for this reason that Hadhrat Isa *(alaihis salaam)* was seen with them, despite his state of a living being. Hence, his being noticed in accompaniment with the souls of the prophets *(alaihimis salaam)* does not negate his bodily Ascension.

Consider also the context in which Hafiz Ibne Hazm has said this because here the respected Hafiz Sahib (may Allah bestow His mercy on him) is refuting the claims of those persons who charged that

ان محمد بن عبد الله بن عبد المطلب صلى الله عليه وسلم ليس هو الآن رسول الله ولكنه كان رسول الله صلى الله عليه وسلم–

(Translation) "The Holy Prophet Muhammad ur Rasulullah was the prophet of Allah so long as he was alive and he is no more prophet now. (Allah forbid)."

What was the reason and basis of this foul statement? Ibne Hazm elucidates:

وان ما حملهم على هذا قولهم الفاسد ان الروح عرض والعرض يفنى ابداً ويحدث ولايبقى زمانين–

Translation "Meaning of their foul statement is that the soul is matter and matter does not stay within two eras, rather the chain of its perishability and resurgence continues."

To counter the untenability of this abominable statement, Hafiz Ibne Hazm has brought forward several arguments, of which one testifies that the Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* saw the prophets *(alaihimis salaam)* in different skies.

فهل رائی الا ارواحهم التی هی انفسهم–

(Translation) "So he i.e. Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* saw none else but their souls (of the Prophets) and they were their exact selves."

This proves that the soul does not perish after death, but remains intact. Also that the soul is spirit or "mind" *(Jauhar)* and not "matter" *(ardh)*. The idea is to stress upon the state of immortality of the prophets' souls *(alaihimis salaam)* and their capability of being visible (either through simulated worldly embodiment *(jism-e-misali)* or through soul-energised corporeality *(tajassud-e-rooh)* and this has no bearing at all with the bodily Ascension *(rafa-e-jismani)* of Hadhrat Isa Masih *(alaihis salaam)* whether one believes in it or not. Therefore, relying on such a statement and going against a dogma which is based on consensus is no justice done to reason, wit and intellect.

Reference to *Kashful Mahjoob*

My above submission corroborates your statement from Sheikh Ali Hajveri's book *Kashful Mahjoob* that *Rasulullah sall Allaho alaihe wasallam* saw the soul of Hadhrat Isa *alaihis salaam* during the Ascension. The statement of Hadhrat Sheikh Ali Hajveri reads as follows:

"پس آن جسمے بود لطیف که بیاید بفرمان خدائے عز وجل، وبرود بفرمان وے، وپیغمبر صلی الله علیه وسلم گفت من اندر شب معراج آدم، وابراهیم، ویوسف، وموسی، وهارون، وعیسی علیهم السلام در آسمانها بدیدم- لامحاله آن ارواح ایشاں باشند-"

(کشف المحجوب ص ۲۳۲ بحث الکلام فی الروح)

(Translation) "Hence, soul is a light body that comes and goes with Allah's commands and Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* has said, "I saw in the Ascension night Hadhrat Adam, Ibrahim, Yusuf, Moosa, Haroon and Isa *(alaihimis salaam)* in the sky". Certainly, they must be the souls of these dignitaries.

(Ref. Kashful Mahjoob, p.232).

This proves two things: Firstly: Prophet Muhammad ur Rasulullah *(sall Allaho alaihe wasallam)* has said that he saw the prophets *(alaihimis salaam)* thereby testifying that souls certainly do assume corporealities. As said earlier,

soofis believe both in corporeality of souls and soul energised bodies. But the need for the soul to assume corporeality arises only when the soul is presumed to be out of the body. However, since Hadhrat Isa Masih's *(alaihis salaam)* presence in the sky in bodily frame is a unanimously acknowledged Muslim dogma, he will be exempted by force of reason, just as in the verse, "انا خلقناکم من ذکر وانثی" ("Verily, we have created you from, man and woman"), Adam and Isa Masih are exempt. Secondly: Hadhrat Sheikh did not write the seeing of soul of Hadhrat Isa Masih *(alaihis salaam)* specifically but mentioned this in a general sense just as Hadhrat Abu Bakr and Hadhrat Umar are called "Umrain" in a general sense or 'sun' and "moon" are called "moons", whereas, speaking individually Abu Bakr is not Umar, nor sun is moon. Therefore to say that only the soul of Isa *(alaihis salaam)* was seen is incorrect.

Therefore (1) relying on ambiguous writings in place of clear Quranic verses and (2) rejecting the successively repeated prophetic sayings *(Ahadith-e-mutawatirah)* (3) alongside the unanimous decision of theologians amount to your notional error, contravening righteous thinking.

A study of *Kashful Mahjoob* clearly shows that Hadhrat Sheikh Ali Hajveri was a staunch Hanafi, a follower of Imam Abu Hanifa and Imam Sahib's beliefs I have already mentioned. Under these circumstances, how is it possible for Sheikh Ali Hajveri to differ from his Imam Sahib, or his followers or for that matter the whole Ummah.

He writes in *Kashful Mahjoob:*

اندر آثار صحیح وارد است که عیسیٰ بن
مریم علیہ السلام مرقعۂ داشت وے رابا آسمان
بردند– (کشف المحجوب ص۴۲)

(Translation) *"Ahadith-e-Sahih* relate that Hadhrat Isa *(alaihis salaam)* was wearing a covering of rags and he was raised up to sky in that very condition."

(Kashful Mahjoob p.42, Islamic Book Foundation, Lahore)

You can yourself judge how far it is fair on your part to draw erroneous conclusions from a major premise which goes against the beliefs of the elders.

Reference to *Al Muhalla*

You have quoted the following from *Al Muhalla* (Vol:1 p.23) of Imam Ibne Hazm, Allah's mercy on him.

"ان عیسی لم یقتل ولم یصلب– ولکن
توفاه الله عزوجل ثم رفعه.... بقوله فلما توفیتنی
وفاة النوم فصح انه انما عنی وفاتَ الموت"–

Here, I regretfully note that you have failed to grasp the underlying sense. Also, you have not kept the

running consistency of narration intact. My problem is: if I go on correcting each and every reference of yours my theme will expand enormously. However I feel I must elucidate the point here.

(1) Having already quoted from the book: *Al Muhalla* of Hafiz Ibne Hazm, I maintain that proven and testified *Ahadith-e-Sahih* are available on the issue of the descent of Hadhrat Isa *(alaihis salaam)* so it is obligatory to believe in them. He has repeated this very thing in *Al Muhalla* (on page 9, Vol.1).

"وانه صلى الله عليه وسلم خاتم النبيّين
لانبى بعده.... الا ان عيسى بن مريم عليه السلام
سينزل–"

(Translation) Prophet Muhammad *(sall Allaho alaihe wasallam)* is the last of the prophets and there will be no prophet after him .... but Isa bin Mariam *alaihis salaam* shall descend.

As a follow-up to this hadith from *Sahih Muslim,* he states in corroboration:

جابر بن عبد الله يقول سمعت النبى صلى
الله عليه وسلم يقول: لاتزال طائفة من امتى
يقاتلون على الحق ظاهرين الى يوم القيامة قال
فينزل عيسى بن مريم صلى الله عليه وسلم فيقول

امیرهم تعال صل لنا، فیقول لا، ان بعضکم علی
بعض امراء تکرمه الله هذه الامة— (المحلی ص۹ ج۱)

(Translation:) "Hadhrat Jabir bin Abdullah, may Allah be pleased with him, says he heard (prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam*) saying that one group from my Ummah shall always be fighting for truth and it shall have upper hand till the Doomsday. And said: Then will descend Isa bin Mariam *alaihis salaam* and close to the Doomsday, and the Chief of Muslims (*He will be Imam Mahdi — Compiler)* will ask him, "Please lead the prayers for us. He will reply, No. (you yourself lead the prayers). Certainly some of you are chiefs over some others. This is a show of regard by Allah for this Ummat (i.e. a dignified prophet praying behind a person belonging to the Ummate Muhammadia).
(Al Muhalla. Vol.1, p.12).

(2) Every one knows that Hadhrat Isa *alaihis salaam* shall descend to slay Dajjal. In other words Dajjal's appearance and Hadhrat Isa *alaihis salaam's* descent are interconnected. Belief in one is necessary for the affirmation of the other. Explaining Dajjal's appearance, Hafiz Ibne Hazm writes in *Al Muhallah:* وان الدجال سیاتی وھو کافر اعور مخرق ذوحیل (And that the Dajjal will appear in the last era and he is one-eyed Kafir who will show a lot of supernatural jugglery).

He relates two Ahadith, one from *Sahih*

Muslim **and the other from *Abu Dawood* regarding this belief**

(Al Muhalla Vol. 1, pp. 49-50).

(3) From the foregoing writings of Hafiz Ibne Hazm it is clear that the dogma of Hadhrat Isa *alaihis salaam's* descent and appearance of Dajjal is proved by Ahadith-Sahih of prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam.*

Ibne Hazm here lays down another rule in *Al Muhalla:*

"وكل من كفر بما بلغه وصح عنده عن النبى صلى الله عليه وسلم او اجمع عليه المؤمنون مما جاء به النبى عليه السلام فهو كافر— كما قال الله تعالى ومن يشاقق الرسول من بعد ما تبين له الهدىٰ ويتبع غير سبيل المؤمنين نوله ماتولى ونصله جهنم—"

(المحلى ص١٢ ج١)

(Translation) "Every person is a kafir (unbeliever) who refuses to give his consent to what has reached him through Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* acknowledging the source of its correctness from him (Muhammad ur Rasulullah *sall Allaho alaihe wasallam)* or who refuses to give his consent to what has been unanimously agreed by all believers that the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* did say so.

Allah says: he who opposed the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* after the correctness of the matter got revealed to him and went astray from the path of the *momins* then We shall turn him towards where he wants to turn and throw him into the Hell."

(Al Muhalla, Vol. 1. p.12).

(4) When there are Ahadith on record over the dogma of descent of Hadhrat Isa Masih *alaihis salaam* and a person becomes kafir if he rejects a *Deeni* truth such as this one, then does it mean that Hafiz Ibne Hazm was a kafir (Allah forbid) because you allege that he disbelieved in Hadhrat Isa's descent. Here remain only two alternatives: (a) Either Ibne Hazm, too, like the entire Ummah, believes in the life of Hadhrat Isa *alaihis salaam;* in that case your references are of no use; or (b) It may be said that according to him Hadhrat Isa *alaihis salaam* has died once but will be alive again and descend as you have quoted from Maulana Syed Sulaiman Nadvi with reference to *Majmua-e-Makateeb-e-Iqbal.* (Vol.1, p.194) that "Ibne Hazm believed in the death of Masih and also in his descent". Possibly you won't agree to this alternative though it does not hurt us. The crux of the argumentation relates to his descent. The matter of life and death is only a preface to Descent or non-Descent, because believers of his life hold this belief for the sake of his 'descent' only, and believers of his death, for the sake of their dogma of negation of his descent. Hence, Ibne Hazm, when he was convinced of the 'descent' of Hadhrat Isa Masih *(alaihis salaam)* agreed with the Ummah's

consensus for the end result. Thus this discussion becomes superfluous that Hadhrat Isa *(alaihis salaam)* is still alive or has died once or became alive again or will be alive again.

Thereforé, if you can produce any writing of Ibne Hazm in clarification and prove that he was convinced of the death of Isa *(alaihis salaam)*, then you should equally admit that he is also convinced of Hadhrat Isa *(alaihis salaam's)* second life and reappearance. Tell me, is my belief hurt by your acknowledgement of the end-result, or do the deniers of Isa *(alaihis salaam's)* descent get any advantage from Ibne Hazm's standpoint. Yes, if your intention is to emphasise that Ibne Hazm was certainly a denier of Isa *(alaihis salaam's)* descent, well go ahead, but keep the 'fatwa' of kufr ready for Ibne Hazm. If your idea is to put in the mouth of Ibne Hazm the statement that the former Isa *(alaihis salaam)* is dead and another Isa will appear later, then please re-read the book *Al-Fasl* Vol.1, p.77, wherein he has made it clear that the same Isa *(alaihis salaam)* who was sent as a prophet to Bani Israel will appear a second time.

(5) My submissions are based on your assumption that Ibne Hazm was convinced of Hadhrat Isa Masih *alaihis salaam's* death whereas I have personally not seen any writing of Ibne Hazm stating Hadhrat Masih *alaihis salaam's* death. The narration you have quoted is in the context of Ibne Hazm's refutation of those who advocated Hadhrat Isa Masih's crucification. He has held his conviction very strongly that Masih *alaihis salaam* was neither killed nor crucified but

Allah, the Exalted raised him towards Himself and took him into His custody as indicated in the verse:

"وان عیسی لم یقتل ولم یصلب ولکن توفاه الله عزوجل ثم رفعه الله الیه"

Ibne Hazm has quoted two Quranic verses in support of his belief of 'sky elevation'.

"وما قتلوه وماصلبوه" — (النساء:١٥٧)

"انی متوفیك ورافعك الی" — (آل عمران:٥٥)

He has given another proof of Hadhrat Isa's natural death by quoting the verse which he will recite before Allah on the Doomsday in these words:

"وكنت عليهم شهيدا مادمت فيهم فلما توفيتنی كنت انت الرقيب عليهم— وانت على كل شيئی شهيد" —(المائدة:١١٧)

Translation: "And I was a witness for them so long as I dwelt among them; When Thou didst take me up, Thou wast the Watcher over them; Thou art a witness for every thing".

(Al Maida: 117)

Later through the verse — "الله يتوفي الانفس" he proves that customary death is of two kinds: one, at the time of sleep and the other on demise and

since, death in the shape of sleep is not meant by this verse "فلما توفيتنى" it did mean 'demise' only and not 'sleep'.

So, it goes to prove that Hadhrat Isa Masih *alaihis salaam* was neither killed nor crucified but shall die a normal death. Ibne Hazm concludes his discussion in these words:

"ومن قال انه عليه السلام قتل او صلب فهو
كافر مرتد حلال دمه وماله لتكذيبه القرآن وخلافه
الاجماع–" (المحلى ١٢٢٣)

(Translation) He who says that Hadhrat Isa *alaihis salaam* was killed or crucified is Kafir (unbeliever) and *murtad* (apostate). His blood is halal because he belies the Quran and the consensus of Ummah.

Ibne Hazm's writings are clear on this point that Hadhrat Masih *alaihis salaam* was neither killed nor crucified but Allah raised him up to the sky; and according to the verse "فلما توفيتنى" whenever he will die, he will die a natural death. As for the death, whether it has already come or when will it come is beyond our present discussion because the words "فلما توفيتنى" shall be spoken on the Doomsday and his death, therefore, can come at any time before the Doomsday. Hence, the words. "فلما توفيتنى" are apt.

My studies so far, bear me out that nowhere

have I come across any writing of Ibne Hazm in which he may have confirmed the death of Hadhrat Isa *alaihis salaam*. He does not permit any deviation from a seemingly manifest Hadith because Ahadith Sahih do have it that he will die after his descent near Doomsday.

"ثم يتوفى ويصلى عليه المسلمون"—

(مسند احمد ص٤٠٦ ج٢— ابوداود ص٥٩٤ ج٢)

Therefore logic says that Ibne Hazm was convinced of the death of Hadhrat Isa Masih only after his descent, otherwise the statement that he will die twice shall perforce be attributed to him (Ibne Ḥazm).

HADHRAT IBNE ABBAS
(RadhiyAllaho anhuma)

You have written that Hadhrat Ibne Abbas *RadhiyAllaho anhuma* has understood mutawaffika to mean *mumituka*. Here also, you have quoted partially. True, there is one narration from him like that but he explains it in these words:

"قال انى رافعك ثم متوفيك فى آخر

الزمان—"(تفسير در منثور ص٣٦ ج٢)

(Translation) "Said Allah, the Exalted: O

Isa, I shall raise you up for the time being; then will give you death, in the last times."
(Ref: Tafsir Durre Manthoor, Vol.2, p.36).

To shut eyes from the full commentary of Hadhrat Ibne Abbas and read *mutawaffika* to mean *mumituka* and thereupon build up a castle in the air and proclaim that Ibne Abbas believed in the death of Masih *alaihis salaam* is like that man who starts arguing that Quran prohibits salat in the light of the words "لاتقربوا الصلوة".

It is amusing that you have taken pains to list the names of narrators to whom you have ascribed the words "متوفيك" and "مميتك" to Abdullah bin Saleh from Muawiyah, and Muawiyah from Hadhrat Ali, and Ali *RadhiyAllaho anhu* from Ibne Abbas.......... Apparently, you have mixed up here Muawiyah and Ali with the well-known Companions. Your assumption is incorrect because the two you have mentioned are different personalities of later times. Ali here was Ali bin Abi Talha who was an infirm person and whose citation was not related from Hadhrat Ibne Abbas. Therefore, this narration is not credible. Moreover, it is one that is *munqata*, "cut-off". For this very reason, I have been submitting to you that you have not studied books of Hadith and Tafsír personally; rather you have relied upon what others have half-cooked for you.

It is also necessary for me to say that through Hadhrat Ibne Abbas' "Sahih-Narration" it is proved that the Jews failed to get hold of Hadhrat

Isa Masih *alaihis salaam* and did not crucify him but Allah the Exalted raised him up to the sky, alive and unmolested, and a different person was arrested in his place and hanged

(Ref. Tafseer Ibne Katheer, Vol.1. p.574).

It is also related by him through another "Sahih narration" that Hadhrat Isa *alaihis salaam* will come down again in the last era, when all people of the Book shall place their belief in him. This is the sense of Allah' verse:

"وان من اهل الكتاب الا ليؤمنن به قبل

موته– ويوم القيامة يكون عليهم شهيداً"–

(تفسير در منثور ص ٢٤٠ ج ١)

He also believes that by the Quranic verse

"وانه لعلم للساعة"

it is meant that Hadhrat Masih *alaihis salaam's* appearance in the last era and the slaying of Dajjal is a token of the proximity of the Doomsday. (Ref. *Durre Manthoor* Vol. 6. p.20; *Majmauzzawaid*. Vol.7, p.104 Ibne Jareer. Vol. 25, p.54). Can anyone, in the light of these clarifications, say that Ibne Abbas (*RadhiyAllaho anhuma*) believed in the death of Hadhrat Isa *alaihis salaam*?

OTHER CITATIONS

Maulana Obaidullah Sindhi

You have written that Maulana Obaidullah

Sindhi according to his *Tafsir Ilham ur Rahman* was a believer in the dogma of death of Hadhrat Isa *alaihis salaam*. *Tafsir Ilham ur Rahman* is certainly ascribed to Maulana Sahib but one should not exceed limits in this case and attribute to him those writings and beliefs which were not his because nowhere have I come across that he was a denier of Hadhrat Isa *alaihis salaam's* life and descent.

Maulana Marhoom writes in his magazine, ***Mahmoodia:***

"قال الامام ولى الله فى التفهيمات الإلهية،
فهّمنى ربى جل جلاله، أنك انعكس فيك نور
الاسمين الجامعين نور الاسم المصطفوى والاسم
العيسوى عليهما الصلوة والتسليمات، فعسى أن
تكون ساداً لأفق الكمال، غاشياً لإقليم القرب، فلن
يوجد بعدك الا ولك دخل فى تربيته ظاهراً وباطناً
حتىٰ ينزل عيسىٰ عليه السلام—"

(رساله محموديه ص٢٤—٢٦)

(Translation) "Imam Wali Ullah says in *Tafhimat-e-Islahiya* that my Sustainer, Whose glory is eminent, revealed to me that: In you there is reflection of light of two universal names, one light of Mustafa, and the other, light of Isa (*alaihim us salat wattasleemat*). Hence it is expected that you

will fill the horizon of excellence and cover the realm of proximity. Hence, after you, whosoever will be there, you will have a say in his worldly and spiritual upbringing, till the moment Hadhrat Isa (*ala nabiyina wa alaihis salat wassalaam*) descends."

Maulana Sindhi marhoom is a commentator of Shah Wali Ullah Muhaddith Dehlavi and as such never deviated from the views of Shah Sahib. Therefore, no responsibility should be placed on Maulana Sahib for views wrongly attributed to him by free thinkers.

REFERENCES TO CERTAIN PERSONS OF MODERN TIMES

You have given names of certain persons of present times that they believed in Hadhrat Isa's death, such as Sir Syed Ahmad Khan, Allama Mashriqi, Chiragh Ali, Maulana Azad, Maulana Zafar Ali Khan, Allama Fareed Wajdi, Rashid Raza, Muhammad Abdu, Allama Shaltoot, Ustad Ahmad Ajooz, Mustafa Miraghi, Abdul Kareem Shareef, Abdul Wahab Al Najar, Doctor Ahmad Zaki. In this list there are some who are wrongly included such as Maulana Azad, Maulana Zafar Ali Khan, Allama Fareed Wajdi. Whatever be the case, however, most of these are free-lancers and they are non-entities as far as Shariat Law is concerned and do not have any authority. They do not have any theological standing nor do they have any locus to speak and argue upon doctrines of the Islamic creed. If anyone wants to understand the

Quran, he should brush aside presumptuous free-thinkers who form their own religious opinions independent of any authority or tradition. Therefore in order to follow the tenets of Islam the respected sayings of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and his revered Companions, their successors, the virtuous predecessors of the Ummah should be relied upon. For example, who does not know about Sir Syed Ahmad Khan. He rejected such Islamic imperatives as heaven, hell, angels, revelation, miracles, etc. He gave them a different interpretation of his own, different from the obvious. Not unsimilar was the case of Mufti Muhammad Abdu of Egypt and his pupils. So if someone wants to follow such individuals and wants to adopt their beliefs superseding the beliefs of the Companions, their Successors, Mujaddids and Imams of the Ummah, he is welcome to join Sir Syed on the Doomsday. But this humble man desires to be raised together with his assistants, as a true and staunch follower of the Prophet, Muhammad ur Rasulullah *sall Allaho alaihe wasallam* along with his Companions, successors, Imams, saints and elders of the Ummah. In order to achieve this, no deviation is possible from the straight path and no call from anyone, however, notable he may be, can be accepted.

ستعلم ليلىٰ ایّ دين تداينت

وایّ غريمٍ فی التقاضی غريمها

(Translation:) "Laila will know very soon what extortion she owes and what she shall

recompense and to whom on the Day of Retribution".

For me, the views of some self-opinionated reformers of present times against the consensus of theological divines of the Ummah are rank camel dung. I seek Allah's protection from aligning myself with those who have deviated from the righteous path. They have been called "فيج اعوج" "misguided and crook" in the Hadith.

IS THE BELIEF IN LIVING MASIH BORROWED FROM CHRISTIANS?

An important point you have made out is that "our previous commentaries are not free from the influence of Israeli legends," and that "a lot of people from amongst Muslims married Christian women, although Hadhrat Umar Farooq, *RadhiyAllaho anhu,* prohibited them from doing so." In this way you want to make me believe that the Muslims were handed down the belief of crucification of Hadhrat Isa *alaihis salaam* from the Christian women folk. It is a pity that you carry such wild presumptions. Verily, reckless profligacy has usurped the seat of erudite mind. If something is not according to one's will and wish or if one's arguments fail him, invariably it is the 'Mulla' who is to lump it. The cap of blame is placed over the poor Mulla's head or in any case, this is something foisted by an alien people. Accusing the non-Arabs (i.e. *Ajmi sazish*) Parvez Sahib went to the extent of granting concession to

his obedient ones from such fundamental components of Islam as Namaz, Haj, Zakat, and fasts on the pretext of *Ajmi* conspiracy. No wonder if the Islamic tenet of life and descent of Hadhrat Isa *alaihis salaam* is also done away with, calling it a Christian conspiracy. If fear of God is not in the heart and the bosom carries no respect for traditional doctrines of renowned scholars of Ummah, it is easy to discard the imperatives of Islam *(Qataiyat)* and the successively repeated articles *(Mutawatirat)* of faith. I conclude by saying that as Allah, by His Grace, has bestowed upon you the wealth of wisdom, intellect and understanding, I request you to ponder on certain basic realities. You are at liberty to take any decision after due thought.

REASONS FOR DIFFERENCES BETWEEN THE BELIEFS OF MUSLIMS & CHRISTIANS

Here are some points I request you to ponder:

(1) See, first of all, what is the belief of Muslims regarding Hadhrat Masih *alaihis salaam* and that of the Christians.

Is there any conformity, any harmony between their beliefs which may lead to a suspicion that Muslims might have learnt it from Christian women! (Allah forbid) Please think over:

(a) The Christians say that the Jews disgraced Masih, arrested him, spat on his face, slapped him, placed a crown of thorns over his head and

derisively called him 'king of Jews'; whereas the Muslims believe that Hadhrat Isa Masih never got into the hands of the Jews. It is a lie and kufr on the part of Christians to say so. Allah says:

"لقوله تعالى: "وجيهاً فى الدنيا والآخرة
ومن المقربين" — وقوله تعالى: "واذ كففت بنى
اسرائيل عنك" —

(b) The Christian dogma is that Masih was hanged on the cross. Against this; Muslims believe that he was neither killed, nor crucified; rather, the Christian dogma of Cross is pure kufr. Allah says:

وماقتلوه وماصلبوه" —

(c) The Christian dogma is that Masih remained buried for three days. Islam negates it totally.

(d) The Christian dogma is that on the third day Masih ascended to the sky after becoming God; whereas in Islam, belief in his divinity is kufr. Allah says:

"لقد كفر الذين قالوا ان الله هو المسيح ابن
مريم" — (المائدة:١٧)

(Translation) "Verily, those people are apostates who say that Allah the Exalted is

exactly Masih Ibn Mariam."

Islamic belief is that just as angels and souls go up to the sky: (Allah says):

لقوله تعالى: "تعرج الملائكة والروح اليه" —

(المعارج ٤)

and this is not a proof of their divinity but a proof of their having been created, so also Hadhrat Isa Masih *alaihis salaam* is not God but a creature created by Allah; and to save him from the harm of Jews Allah elevated him up to the sky.

Allah says:

وماقتلوه يقينًا بل رفعه الله اليه" —

(النساء:١٥٧/١٥٨)

(Translation) "And it is certain that they did not kill him but Allah the Exalted raised him up unto Himself."

(An Nisa: 157, 158)

Hadhrat Isa's birth was through the blowing of breath by Hadhrat Jibreel; Allah says:

لقوله تعالى: "فنفخنا فيها من روحنا" —

(الانبيا:٩١)

He has been called Allah's soul personified. So, his raising up to the sky is like the elevation of

angels and souls and is not at all improbable and, as such, divinity does not devolve upon him. Like angels and souls he was a created being and was Allah's slave and will remain His slave. For a creature to become creator is impossible by reason, and Shariat calls it 'kufr'.

(e) The Christians say Masih will never die. Muslims' belief is that Masih *alaihis salaam* will also face death, after fulfilling the jobs entrusted to him on his descent in the world during the era that shall be near the Doomsday. The following Quranic verses and Ahadith of Muhammad-ur-Rasulullah *(sall Allaho alaihe wasallam)* testify the Muslims' belief:

لقوله تعالی:"قل فمن یملك من الله شیئاً ان اراد ان یهلك المسیح ابن مریم"—(المائده:١٧)

"Say. 'Who could prevent Allah from destroying Masih, the son of Mariam together with his mother and all the people of the earth'?"

(Al Maida: 17)

وقوله تعالی: وان من اهل الکتاب إلا لیؤمنن به قبل موته"—(النساء:١٥٩)

"And all the sects of the People of the Book shall certainly believe in Isa before his death." *(An Nisa: 159)*

وقوله عليه السلام: وان عيسى يأتى عليه الفنا"–

(درمنثور ص٣ ج٢)

"Verily Isa *alaihis salaam* shall face death."
(Durre Manthoor Vol. 2, p.3)

وقوله عليه السلام: "ثم يتوفى ويصلى عليه السلمون"–

(مسند احمد ص٤٠٦ ج٢– ابو داود ٥٩٤ ج٢)

"Then Isa *alaihis salaam* will die and Muslims will offer his funeral prayers."
(Musnad Ahmad, Vol. 2, p.406, Abu Dawood, Vol. 2, p.594)

"ثم يموت ويدفن معى فى قبرى"–

(مشكوة ص٤٨٠)

"Then Isa *alaihis salaam* will die and he will be buried in my mausoleum, beside me." *(Mishkat. p.480)*

(f) The Christians believe that Masih shall conduct judicial proceedings and will hold court of justice for humanity like a sovereign on the Last Day. Against this is the belief of Islam that just before the Doomsday he will come to obliterate the perfidy of Dajjal and finish the mischiefs and perfidy of the Jews, as Allah says:

لقوله تعالى:"وان من اهل الكتاب الآ ليؤمنن
به قبل موته"— (النساء:١٥٩)

"And all the sects of the People of the Book shall certainly believe in Isa before his death."

(An Nisa: 159)

وقوله عليه السلام: والذى نفسى بيده
ليوشكن ان ينزل فيكم إبن مريم حكماً عدلاً—"
(بخارى ص ٤٩٠ ج ١)

"And on the Day of Judgement he himself shall not be the supreme Judge, rather he will be a witness in the court of the Supreme Judge."

(Bukhari, Vol.1, p. 490)

لقوله تعالى:"ويوم القيامة يكون عليهم
شهيداً"— (النساء:١٥٩)

"And on the Day of Resurrection he will be a witness against them."

(An Nisa: 159)

It should now be evident to you from the above points that what the Muslims believe is at complete variance with what the Christians hold. Now, you may call your wisdom to the question as to what was there that the Muslims had to learn from

the Christian women.

If the Christians had influenced the Muslims the latter should have been convinced of the killing and crucification of Hadhrat Isa Masih *alaihis salaam* at the hands of Jews. But Muslim dogma is clear by the Quranic verse. "وماقتلوه وماصلبوه" which cuts the root of Christian tenet of the holiness of the Cross. What influence could the helpless Christian women exert upon the Muslims?

(2) You know that Hadhrat Umar, *RadhiyAllaho anhu* died twelve to thirteen years after the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and you say he prohibited Muslim women from marrying Christian women. In other words your allegation is that the Christian women in a short span of twelve years changed the beliefs of Muslims, who were the venerable Companions of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* for 23 years. Do you really harbour such a misgiving and has your imagination gone wayward to produce a foetus of misconception. This beats me indeed, as to how you, in your present dimensions, are managing to place your credence intact in any Islamic tenet when not twelve but fourteen hundred years have gone by.

(3) And how irresponsible is this statement of yours that Muslims *mostly* married Christian women. It means that Muslims who married them were in greater number than those who did not marry. The Companions, you are aware, were

about one hundred twenty five thousand at the time of the demise of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and thousands and thousands more embraced Islam on the conquest of Iraq and Syria. Say, if they were ten lacs, then more than five lacs must have married Christian women, as per your assumption. Can you produce any proof for this astounding figure? Does your mind accept it? How ingeniously tyrannical it is to mutilate historical truths and thus cause mistrust in the established tenets of Muslims!

NAMES OF SAHABAH WHO HAVE NARRATED THE BELIEF IN MASIH'S DESCENT

(4) From among the Companions, (Sahabah *RadhiyaAllaho anhum*) you should also take into account those who are narrators of this dogma of life and descent of Hadhrat Isa Masih *alaihis salaam*. Please read through this small list:

1. Abu Hurairah.
2. Jabir ibn Abdullah
3. Nawwas ibn Sam'an
4. Abdullah ibn 'Amr ibn al-'As
5. Hudhaifah ibn Asid al-Ghifari
6. Thawban (A freed slave, Personal attendant of the Holy Prophet).
7. Mujammi' ibn Jariyah
8. Abu Umamah al-Bahili
9. Abdullah ibn Mas'ud, a prominent scholar and jurist among the Companions

10. Uthman ibn Abi'l-'As
11. Samurah ibn Jundab
12. Abdullah ibn Umar (son of the Second Caliph)
13. Anas ibn Malik (a personal attendant of the Holy Prophet).
14. Wathilah ibn Aqsa'.
15. Abdullah ibn Salaam (a scholar of Jewish scriptures)
16. Abdullah ibn Abbas (a well-known scholar among the Companions, a cousin of the Holy Prophet).
17. Aws ibn Aws al-Thaqafi
18. Imran ibn Husain
19. 'Aishah, the Mother of the Faithful, wife of the Holy Prophet
20. Safinah, a freed slave of the Holy Prophet
21. Hudhaifah ibn al-Yaman
22. Abdullah ibn Mughaffal
23. Abd al-Rahman ibn Samurah
24. Abu Sa'id al-Khudri
25. Ammar ibn Yasir
26. Kaisan ibn Tariq
27. Salamah ibn Nufail al-Sakuni
28. Safiyyah, Mother of the Faithful, wife of the Holy Prophet
29. Nafi' ibn Kaisan
30. Abu'l-Darda
31. Amr ibn Awf al-Muzani
32. Umm Salamah, Mother of the Faithful, Wife of the Holy Prophet.

Here are the names of thirty-two Venerable Companions (*RadhiyAllaho anhum*) extracted in a hurry from "التصريح بما تواتر فی نزول المسیح" etc.

There are many more; if one cares to look for. Now, I ask you, Sir, was there any woman in the house of any of these thirty-two Venerable Companions who brought in diluted dogmas in their household. If your answer is yes, please prove it, else, are you justified in throwing dust on a unanimously agreed dogma and fabricating such yarns?

Secondly you know that there are two Rakats for Fajr prayers, four for Zohar, Asr, Isha and three for Maghrib and Witr. There is 2.5 percent Zakat on silver and gold. Can you bring in a testimony of more than a hundred Ahadith by 32 Sahabah for each of these precepts? Are these not imperative, conclusive and basic tenets of Islam disbelief in which is certainly kufr. How strange then, that the dogma which is testified through more than one hundred of Ahadith by thirty-two Companions (*RadhiyAllaho anhum*) and authenticated by theological elders appears to you a result of the tutoring of Christian women.

See, if such testified dogmas are rejected on the plea that Christian women had some hidden hand in it then this inverted logic can blow up many tenets, dogmas, precepts and principles of Islam.

(5) Another point to consider: Were the respected Companions so imperfect in faith that they fell prey to the enchantment of Christian women and as a result got the Muslim dogma replaced by the Christian one so much so that they attributed it falsely to the sayings of the holy

Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam?* (Allah forbid). Can any person believe, even for a moment that selfless devotees of our holy Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* could have committed severe offence of aligning themselves to alien beliefs and that too by attributing it to their dear Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and thus suffer the consequence of false imputation which is fire of Hell. I hope when you have considered these matters in a cool manner, your conscience will tell you that your perception is without reasoning. As a victim of your intuition, you have been waylaid.

THERE IS NO CONTRADICTION IN COMMENTARIES ON "انّی متوفّیك"

You have mentioned thirteen narrations by different commentators *(mufassire n)* of the verse "انّی متوفّیك" which have brought you to this conclusion:

> "From these conflicting opinions, the fact is borne out that the commentators, *(mufassireen)* could not agree upon one definite view and this belief, therefore, rests on mere presumptions. If there was a clear verse as a base, then so many divergent opinions would not have been there and so many explanations would not have been needed".

Your doubt is the outcome of your misunderstanding. I analyze:

THE BELIEF OF A LIVING ISA MASIH *Alaihis salaam* STANDS PROVED BY THE BOOK, THE SUNNAH AND IJMA

How far this dogma is a matter of opinion I have dealt with already. One small matter, I further submit: Our Deen has reached us through Traditions. Its base is transmission, that is, it has been conveyed to us. You see, precepts are of two kinds, those that are conveyed to us through verses of the Quran, Mutawatir Ahadith, and consensus of Ummah, and are called the 'definite ones'; and those which depend upon opinions and thinking of individuals i.e., conjectural, or suppositional and presumptive. Their base is probability as against certainty. Here in the case of Hadhrat Isa Masih *alaihis salaam* the precept is of definite category proved by all the three sources i.e. Quranic verses, Ahadith-Mutawatir and Ummah's consensus.

PROOF FROM THE HOLY QURAN

Several verses of the holy Quran have stressed upon this belief. For example:

(a) The news of Jesus' arrival has been announced in the era close to the Day of Judgement:

"وماقتلوه يقيناً بل رفعه الله إليه" —

(النساء:١٥٨)

"And it is certain that they did not kill him but Allah raised him up unto Himself."

(b) Ayat

ومكروا ومكر الله والله خير الماكرين"

(آل عمران:٥٤)

"And they made a secret plan and Allah made a secret plan, and Allah is the best of all the secret planners."

(Al-Imran: 54)

The circumvention which has been referred to here as condemned by Allah is with regard to Hadhrat Isa i.e. Jesus' *alaihis salaam*s' elevation to the sky in a safe and living condition. This is what the commentators mean from this verse, viz., the secret planning of the Jews failed in face of Allah's planning.

(c) In the following verse the descent of Jesus has been said to be a token of the Day of Judgement.

"وان من اهل الكتاب إلا ليؤمننّ به قبل

موته" — (النساء:١٥٩)

"And all the sects of the People of the Book, shall profess faith in him (Jesus) before his death."

"وانه لعلم للساعة" — (الزخرف:٦١)

(d) "And (Jesus) shall be a Sign (for the

coming of) the Hour (of Judgement)."
(Quran, Al-Zukhruf 61)

Our holy Prophet Muhammad ur Rasulullah *sall Allaho alaihe w. -llam* has himself commented on this verse as follows.

قال نزول عیسٰی بن مریم قبل یوم القیامة– (موارد الظمآن ص٤٣٥)

"He said, it means Isa bin Mariam's descent prior to the Day of Judgement."
(Mawarid uz zaman, p.435).

(e) The Quranic verse:

"هو الذی أرسل رسوله بالهدیٰ ودین الحق لیظهره علی الدین کلّه–" (الصف:٩)

"He is the One Who has sent His Messenger with Guidance and the True Religion, so He may have it prevail over every other religion."
(Al Saff 61:9)

Mirza Ghulam Ahmad Qadiani, the worst opponent of this dogma is compelled to admit that:

"یہ آیت جسمانی اور سیاست ملکی کے طور حضرت مسیح کے حق میں پیش گوئی ہے، اور جس غلبہ کاملہ دین اسلام کا (اس آیت میں) وعدہ دیا گیا ہے وہ غلبۂ مسیح کے ذریعہ سے ظہور

میں آئے گا-اور جب حضرت مسیح علیہ السلام دوبارہ اس دنیا میں تشریف لائیں گے تو ان کے ہاتھ سے دین اسلام جمیع آفاق اور اقطار میں پھیل جائے گا"-(براہین احمدیہ ص ۴۹۸)

(Translation) "This Ayat in respect of Hadhrat Masih is a prediction for his physical and civic management and the ascendancy of Deen-e-Islam, promised (in this Ayat) will come through Masih and when Hadhrat Masih *alaihis salaam* will come a second time in this world then Deen-e-Islam will spread in all worldly regions and horizons, at his hands."

(Braheen-e-Ahmadiya, p.498).

This was Mirza Ghulam Ahmad's coveted book in which he acknowledged this basic tenet. In his *Chashma-e-Marifat*, p.83 after mentioning this ayat and its translation he writes:

"هو الذی ارسل رسوله بالهدی ودین الحق

لیظهره علی الدین کله"— (الصف:۹)

"یعنی خدا وہ خدا ہے جس نے اپنے رسول کو ایک کامل ہدایت اور سچے دین کے ساتھ بھیجا تا کہ اس کو ہر دین پر غالب کر دے یعنی ایک عالمگیر غلبہ اس کو عطا کر دے-

اور چونکہ وہ عالمگیر غلبہ آنحضرت صلی اللہ علیہ وسلم کے زمانہ میں ظہور میں نہیں آیا اور ممکن نہیں کہ خدا کی پیش گوئی

میں کچھ تخلف ہو اس لئے اس آیت کی نسبت ان سب
متقدمین کا جو ہم سے پہلے گزر چکے ہیں۔اتفاق ہے کہ یہ عالمگیر
غلبہ "مسیح موعود" کے وقت میں ظہور میں آئے گا"۔

(چشمۂ معرفت ۸۳)

"He is the One Who has sent His Messenger with Guidance and the True Religion, so He may have it prevail over every other religion."

(Al-Saff 61:9)

"And since that worldwide predominance did not appear in the times of the holy Prophet *sall Allaho alaihe wasallam* and because predictions of Allah brook no contrariness so all the predecessors who have passed out earlier are unanimous that this ascendancy over the world will be seen at the time of the promised Masih."

From both these writings of Mirza Sahib, it is clear that the arrival of Jesus *alaihis salaam* a second time has been foretold in this Ayat and that all the predecessors are unanimous about it.

PROOF FROM MUTAWATIR AHADITH AND IJMA

As far as the consensus of Ummah, *(Ijma-e-Ummat)* and the successively repeated Ahadith *(mutawatir)* are concerned, you have already read above that Hadhrat Isa *alaihis salaam*'s second arrival has been successively repeated in Ahadith

and the entire Ummah of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* has unanimous belief in it. So it shall be opportune to give here some more references of Mirza Qadiani because an unyielding refractory is the best witness. In *Izala-e-Auham* Mirza writes:

"مسیح ابن مریم کے آنے کی پیش گوئی ایک اول درجے کی پیش گوئی ہے جس کو سب نے بالاتفاق قبول کر لیا ہے اور جس قدر صحاح میں پیش گوئیاں لکھی گئی ہیں کوئی پیش گوئی اس کے ہم پہلو اور ہم وزن نہیں ہوتی۔ تواتر کا اول درجہ اس کو حاصل ہے۔" (ص ۵۵۷)

"The coming of Masih bin Mariam is a first class prediction, accepted unanimously by all and none can match it from among the predictions written in authentic books of Traditions and there is none equal to it in substance. First degree of successive repetition *(Tawatur)* is held by this Hadith." (page. 557).

Mirza Sahib has written on this subject in greater detail in *Shahadatul Quran*. On page 9 he writes:

"یہ پیش گوئی عقیدے کے طور پر ابتدا سے مسلمانوں کے رگ وریشہ میں داخل چلی آتی ہے۔ گویا جس قدر اس وقت روئے زمین پر مسلمان موجود تھے اسی قدر اس پیش گوئی کی صحت

پر شہادتیں موجود تھیں، کیونکہ عقیدہ کے طور پر وہ اس کو ابتدا
سے یاد کرتے چلے آتے تھے اور ائمہ حدیث امام بخاری وغیرہ نے
اس پیش گوئی کی نسبت اگر کوئی امر اپنی کوشش سے نکالا ہے تو
صرف یہی کہ جب اس کو کروڑہا مسلمانوں میں مشہور اور زبان زد
پایا تو اپنے قاعدے کے موافق مسلمانوں کے اس قولی تعامل کے
لئے روایتی سند کو تلاش کیا اور روایات صحیحہ مرفوعہ متصلہ سے جن
کاذخیرہ ان کی کتابوں میں پایا جاتا ہے۔اسناد کو دکھایا"۔

"This prediction, in the form of a dogma, has been streaming forth in the blood veins of Muslims right from the beginning, that is, as many evidences for validity of this prediction have been existing as were the Muslims in the whole world at that time because they were memorizing it as a dogma. And for Imams of Hadith, Imam Bukhari and others, if at all any effort they made to discover anything in it, it was none but their search for finding its legendary credentials. As per their normal practice, when they saw everybody reciting it then they produced testimonies from contiguous and high class genuine narrations which were collected in their books".

Before this, Mirza Sahib had stated:

اس سے پہلے مرزا صاحب فرماتے ہیں کہ جب اس
پیش گوئی کے تواتر کا سلسلہ ہم سے لے کر آنحضرت صلی اللہ علیہ

وسلم تک بدیہی طور پر پہنچتا ہے تو "پھر بھی اس پر جرح کرنا
درحقیقت ان لوگوں کا کام ہے جن کو بصیرت ایمانی اور عقل
انسانی کا کچھ بھی حصہ نہیں ملا"۔

"The chain of successiveness of this prediction clearly stretches from the times of the Prophet *sall Allaho alaihe wasallam* to that of ours and therefore, only those persons argue over it who got no share from human intellect or uprightness of belief".

Therefore, when the dogma of coming of Hadhrat Isa *alaihis salaam*' for the second time is (1) unanimous for the whole Ummah and (2) it is testified by successive Ahadith (*Mutawatirah*) narrations and reporting and when (3) verses of the Quran Hakeem support it and (4) the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and (5) the revered Companions and (6) all learned men of Deen and (7) all those worthy Imams and authorities, including Shah Wali Ullah Dehlavi accept this dogma, how can it be called doubtful or conjectural! No wise intellectual man can be impudent to call it so.

ELUCIDATION OF COMMENTARIES ON THE VERSE "انی متوفیك"

You have said that the views of Commentators are conflicting for the verse "متوفیك ورافعك الی" This is your misunderstanding. The point is that in this verse four promises made

to Hadhrat Isa Masih *alaihis salaam* are mentioned, i.e. (1) *Tuwaffa* (2) *Rafa* (3) *Tatheer* and (4) keeping his followers triumphant over his deniers.

All commentators agree that the promise of Rafa (raising) means bodily movement upwards. This promise has been fulfilled because the Ayat 159 in Sura 'An-Nisa' has informed us that Allah took away Hadhrat Isa *alaihis salaam* safe and sound towards Himself from the clutches of the Jews. This is the central idea of the ayat agreed to by all the Commentators and the entire Ummah with no difference of opinion.

As for the sense of Tawaffa for which you have shown your concern, saying this word has different connotations, in addition to the literal, I say, yes; its implications are several but each supports the bodily or physical raising, *Rafa jismani*. Whether the word is taken in the sense of 'grasping' or 'receiving back' or 'holding' or 'sleep' or 'death' it includes bodily raising. By these connotations, the Commentators do not mean that they are doubtful of the fact of raising but their intention is to deal with all possible implications of this word leaving none in order to confirm the dogma of physical raising to the sky, lest some free-thinker should disbelieve by stretching his suppositions. Here is an instance of the miracle of Quran Hakeem. Here is a marvel of its super-subtlety. Sagacious discernment of the respected Commentators for the meaning of the word Tawaffa taken in any sense remains the same, i.e., bodily raising to sky' *(rafa jismani ilus samaa).*

Therefore I am much upset by your show of non-judiciousness for the Quran, i.e. Quran Hakeem's laudable qualities and the Ulama's expertise appear to you as a defect and infirmity.

To summarize, I say that to extract so many explanations to the word *mutawaffika* and finally say that the respected Commentators, Allah forbid, were doubtful of this dogma or that the base of this dogma is questionable, indecisive and sceptical, is certainly a grave injustice perpetrated on the wisdom, and intellectuality of the Commentators.

Please understand it thoroughly: The dogma that Hadhrat Isa *alaihis salaam* was raised to the sky, safe and sound, is in accordance with the Ayat of Quran Hakeem "بل رفعه الله إليه" and further promised in the Ayat "ورافعك اليّ" Neither have the respected Companions nor the Muslim masses ever doubted it. Its conclusiveness is above any presumptions, scepticism or whim of any sort. What the Commentators have been investigating is regarding the fact of *mutawaffika* as to how does this conform to the bodily Ascension to the sky. Because the sense of Tuwaffa implied several possibilities, therefore, the learned Commentators investigated and proved that each of the possibilities confirmed the bodily raising.

Provided that no negation of any Islamic dogma occurs, a Quranic Verse can be explained with all its different implications. This is not something objectionable, rather it is commendable because it brings out the Quranic truths from unfathomable oceans, for which we thank those

experts who enlightened us about its subtleties. But if an explanation conflicts with some set principle of Islam or goes against the rules of grammar, then, in that case, such an explanation is unacceptable. Therefore, an interpreter, who interprets, contrary to the *ijma's* sense is that self-opinionated commentator about whom the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* said:

"من قال فی القرآن برأیه فلیتبوأ مقعده من النار" — (مشکوۃ: ص ۳۵)

(Translation) "He who gives a meaning to the Quran by his opinion should make his abode in the Hell."

(Ref. Mishkat. p.35).

Wherever, your good self find a chance to study the commentary of Imam Razi or similar other important commentators, you will find that for one ayat several explanations have sometimes been made or there is one sentence for which there are different explanations for Deeni imperatives such as اقامت صلوۃ اداۓ زکوۃ (offering prayer; giving away 2½ % of wealth). In this light, if someone thinks that no conclusive command exists for these two basic tenets in Quran Hakeem, it shall be absolutely unwise. Therefore, you have to understand that the word *mutaffika* has several connotations and it does not imply that the belief in the life and descent of Hadhrat Isa *alaihis salaam* is uncertain. Otherwise, following the predication of your logic all basic components of Islam shall fall asunder. Allah forbid, is it possible!

NUMBER OF COMMENTARIES ON VERSE MUTAWAFFIKA

Whereas you have mentioned thirteen commentators and narrations of the Ayat *Mutawaffika*, Mirza Khuda Bux has exceeded to the extent of eighteen in his book *Asl-e-Musaffa*. But it is neither thirteen nor eighteen. You have taken interpretational variations as conflicting opinions of the commentators. That is, one sense which has been clarified by different interpreters you have taken each one as a separate commentary, whereas, the tenor and purport are one and the same. Strange enough, you have taken them as inter-conflicting while their varying attributes could be amalgamated and grouped together. If I dwell upon this point further, it shall amount to my going in for a lengthy writing. Therefore, I confine myself to some brief notes as hints are always sufficient for the wise.

(a) On point (1) you have mentioned "فرض تقديم والتاخير" and on point (2) "من غير تقديم ولاتاخير" whereas both these can be grouped with one or the other and therefore it is incorrect to count them separately. Your intention is to increase the count.

(b) On point (4) you have mentioned "المراد بالتوفى حقيقة الموت" and point (5) "مميتك حتف انفك" Aren't both the same? Why a separate mention? Point (7) can also be grouped with it because in it "مميتك عن الشهوات" is explained in the sense of death.

(c) You have mentioned at point (6)

وهنيناعنى به عن النوم(13) and at point "متوفيك نائما" What is the difference between the two, tell me.

(d) You have mentioned at (8) . "اخذ الشئ وافيا" and at (10) "متوفيك اے قابضك" and (11) "میں تجھے کو کرنے والا ہوں" All the three have one sense.

If you had correctly thought out, you would have encountered no difficulty in understanding that in ayat "يعيسٰى انى متوفيك ورافعك الى" . the words "وارفعك الى" mean bodily Ascension to the sky with which nobody disagrees. As for the word *tuwaffa* promised in the context, its different explications are correct in their meanings and whatever explanation is adopted it shall meet the same sense and ultimately get shrunk to about three or four basically.

One explanation is that actual meaning of *tuwaffa* is "taking into custody" or "recovering fully", "gripping" or "grasping'. Some have meant استیفائے عمر or استیفائے عمل and some interpret it to mean "receiving" and "acquiring." Because when Isa *alaihis salaam* is being promised that Allah, the Exalted, is taking him into His custody by saving him from the clutches of the Jews, all matters of استیفائے عمر استیفائے اجل، استیفائے عمل، عصمت عن القتل (protection from killing) are automatically subsumed in it.

Secondly: If the word *tuwaffa* is taken in the sense of death which is its figurative sense, one explanation can be that in the Ayat there is a sense

of a preceding event which happens before. In other words, the promise of death shall take effect later, although its mention has been made earlier. Sayyedna Ibne Abbas *RadhiyAllaho anhuma* has taken this explanation as I have remarked in his earlier narration from *Durr-e-Manthoor*:.

"قال انی رافعك ثم متوفيك فی آخر الزمان"—(ج۲ ص۳٦)

Translation: "I am raising you unto Myself at the moment and then in the last epoch I shall cause your death."

(Vol. 2, p.36).

This very sense you have quoted from *Tafseer-e-Thealbi* in the words "ونحوه لمالك فی العتيبة"

Thirdly: Some gentlemen have meant figurative death by *tuwaffa* "ومتوفيك نائما" "اجعلك كالمتوفی" with which Imam Razi has dealt in his *Tafseer-e-Kabir* and some *sufis* in accordance with their taste have taken this figurative death to mean death of desires. "موت عن الشهوات"

These three implied meanings are in accordance with the Islamic belief while Ibn-e-Ishaq and Wahab bin *Munabbah* have reported that the version of Christians that Hadhrat Masih *alaihis salaam* remained dead for three hours or three days, and became alive later is not accepted by Muslims, still they allow the possibility of his remaining dead temporarily and then raised soon after in live state. However, as this version in itself

is weak it is plausible that its elucidation should also seem feeble.

These are the variations in commentaries by which you deem a conclusive dogma as conjectural. I can't understand how *aqida qataiyah* with its implied explanations of *mutawaffika* can lead to doubts in the dogma of ascent to the sky "رفع الى السماء".

If you go deeply into this matter, there is one more point, i.e., the onus of proof lies on you as a plaintiff and not on me as a defendant. There is one party which brings the words *mutawaffika* to prove the death of Masih and against it are Muslims who believe in his "raising" and prove it by Ayat "ورافعك الىّ" و "وماقتلوه يقيناً بل رفعه الله اليه" —
The argument is conclusively proved by the fact that from the first day to the last Muslims have taken this Ayat to mean "bodily raising". The person who rejects this consensus of the Ummah should prove that the word *mutawaffika* means death by consensus of Ummah and there is no possibility of any other meaning to it. And, in case, Muslims can prove that this word can also mean differently, as has been proved by well-versed Ulama then, by rule "اذا جاء الاحتمال بطل الاستدلال" (arguments fail when possibilities arise) the petitioner's argument is vitiated. This should make you realise that the word *mutawaffika* with its various commentaries is a bugaboo for those who have erected it themselves. They are mistaken when by it they mean death of Masih. No harm to Muslims because it is not a mainstay of Muslim argument. It is yours not ours. For us the pivotal

word is *rafa* (raising) which means bodily raising.

REFERENCES OF NONDESCRIPTS ARE NOT BINDING

You have brought forth an assertion of some people from Siraj ud Din's book, *Haridatul Ajaib wa Farid ur Raghaib* and from Sheikh Muhammad Sabri's book *Iqtibasul Anwar* that by descent of Isa *alaihis salaam* is meant *baroz-e-Isa* (re-incarnation, transmigration of soul of Isa *alaihis salaam*). You yourself admit that Sheikh Sabri contradicted these people by saying
واین مقدمه بغایت ضعیف است– , that this premise is extremely weak, still you maintain that there are people among Muslims who hold such views. I submit that tipsy-headed people are always there. They are non-descripts, having pass ve minds and whose clues, signs and symptoms lay buried now under the sands of time. To exhume them for extracting a testimony from them for a literary argument, thereby darkening Islamic beliefs, cannot be the act of a person claiming to possess sound mechanism of head and heart.

Hundreds and thousands of frivolous observations and notions have been decorating galleries of many an imaginative mind yet these get consigned to oblivion no sooner the show-man has departed. But for a faithful Muslim there are no such allurements. It is Allah's Commands transmitted through prophetic truths, beliefs of elders of Deen and paths shown by righteous predecessors upon which he treads. For a 'momin', therefore, these are the only source of guidance and

satisfaction. On the contrary if one leaps into accepting statements of unknown ambiguous blockheads it can only be an act of one who, having snapped the thread of faith is wandering in wild wastes of error and deviation.

DO RESEARCHERS REFUTE DESCENT OF MASIH

You have referred to some "research scholars of Millat-e-Islamia". You have not identified them but you say that they claim that there is no need of any Masih or Mahdi in Ummat Muhammadiya because Deen-e-Muhammadi was completed in all respects and is now most perfect. You agree with this view and say "this dogma is correct".

Boldly, I say here two things:

First: In early days there existed a group of atheists and infidel-dualists who propounded this dogma. Therefore Islamic religious jurists excommunicated them from the Millat as did Allama Safareeni and Allama Seoti referred to earlier. In the present times, Mr. Parvez and followers hold this view. If by "some research scholars of Millat-e-Islamia "you mean such sorts of people then, leave aside the dogma of descent of Masih *alaihis salaam*, their followers do not need to believe in any Islamic dogma of Salat, Zakat, Haj, Fasting, Sacrificial rites, Wahi, Angels, Satan, etc., i.e., a clean sweep of disobedience to all Islamic tenets! But if by "some research scholars" you mean some other people then do give me the pleasure of knowing their names. I am eager to

know who are superior to Imam Abu Hanifa, Imam Malik, Imam Ahmad Hambal, Shah Abdul Qadir Jeelani, Imam Ibn 'Tamiyya, Imam Ibne Qayyim, Mujaddid Alf-e-Thani, Shah Wali Ullah and others. Who are those "research scholars" who had the audacity of contradicting these Deeni stalwarts? Nay, I have mentioned these names from the second line. Frontmost are the holy Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam*, his Venerable Companions and their honourable Successors. When such great men of distinction are announcing the advent of Hadhrat Isa *alaihis salaam* are you depending upon some worthless fellows? You may well size up the status of these nondescripts.

Second: My other submission is that neither you nor I have any locus to pass any judgement over the bonafides of a dogma. Our position is that we follow the path laid by Allah and His Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam,* the Venerable Companions, their respectable Successors and the elders of the Ummah and the progeny after progeny of the most illustrious saints, revivalists, theologians, reformers and jurists. I am prepared to cite you the proof that Muslims from the first to the present century and from the times of the noble Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* till today have been holding the belief that Hadhrat Isa *alaihis salaam* will come again in this Ummah. Please keep in mind that I am not talking of the rank and file of Muslims but in my mind are those substantially supreme ones that had no worldly engagement except keeping themselves

engrossed in fathoming endless oceans of knowledge contained in the Quran and the Hadith; each one of these, in his right outweighed the whole Ummah of today. After these testimonies, I ask, has any one the right to carve out a new viewpoint in Islam?

You say that in the Ayat *Khataman Nabiyyeen* and Hadith Sahih. "لانبيّ بعدى" alludes to a total discontinuance of prophethood. Your argument is that in the words "لانبيّ بعدى" the word "لا" is a common noun (not proper or definite) thereby meaning to say that no Nabi can come henceforth, old or new, that is prophethood of all sorts is closed for ever. I regret to say that you have stumbled here. First: just as there are successive and continuous *mutawatir* Ahadith for the finality of prophethood so also there are successive and continuous Ahadith for the second coming of Hadhrat Isa *alaihis salaam*. Moreover, if Hadhrat Isa *alaihis salaam's* coming was a negation of finality of prophethood how could the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* repeat this news successively himself?

Second: As per Hadith Sahih the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* has repeatedly spoken the words of Hadhrat Isa *alaihis salaam* "My Protector has a promise with me that Dajjal will come out at the time near the Resurrection Day and I will slay him." (Ref. *Musnad Ahmad,* Vol. 1, p. 375; *Ibne Majah* p. 309; *Mustadrak Hakim* Vol. 4, pp. 488, 545, *Fathul Bari,* Vol. 13, p.79).

Now, be fair. Was Allah, the Exalted (Allah forbid) unaware at the time of making promise that the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* was the last of prophets *Khataman Nabiyyeen* or that Hadhrat Isa *alaihis salaam,* and the Prophet himself did not know the matter of prophethood's finality. Were the revered Companions and the whole galaxy of glorious elders of the Ummah right up to Mujaddid Alf-e-Thani who placed their belief in the arrival of Hadhrat Isa *alaihis salaam* were unaware of the meaning of finality of prophethood as evident from the Hadith "لانبیّ بعدی" and the verse "خاتم النبیین"

If your argument is allowed its way, does it not mean accusing Allah, the Exalted, the prophets, the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam,* the Companions, the Successors, the Imams and the elders of the Ummah of ignorance and falsehood! (Allah forbid). Allah has granted you too wisdom, understanding, sense and comprehension. Allow these traits to work and ponder over what discovery you have hit upon. Has there been a person earlier than you to have discovered these theories? Alas! In explaining the sense of what Allah and His Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* mean, you are accusing Allah and His prophet of falsehood. Is it for the first time that Quran and Hadith have reached your hands or did no one know Arabic language before you?

Third: The holy saying of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* that "There shall be no Nabi after me" Muhammad ur Rasulullah *sall Allaho alaihe*

wasallam is absolutely true and it appears you did not take the trouble of evaluating the sense of the word *badi* (after me). It means nobody will get prophethood after the placement of the holy Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* and he who will claim prophethood will be a great liar and Dajjal. This sense, the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* explained by the words "لانبوة بعدى" (no prophethood after me). Who says that Hadhrat Isa *alaihis salaam* will get prophethood after our Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam?* Hadhrat Isa *alaihis salaam* got the prophethood before Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam*. This does not negate the prophethood of those who got it earlier.

On page 4 of your esteemed letter, you have called Hafiz Ibne Hajar as Sheikh-ul-Islam. Therefore I quote from him so that you come to believe at least in what he says:

"فوجب حمل النفى على انشاء النبوة لكل
احد من الناس لاعلى وجود نبى قد نبئ قبل
ذالك"۔ (الاصابه فى تمييز الصحابة ص٤٢٥ ج١)

(Translation) "So it is mandatory to apply the negation of لانبى بعدى to mean that the attainment of Nubuwwat in future will not be possible for anyone. This does not nullify the existence of any Nabi who had been honoured through ordainment of Nubuwwat

earlier than the holy Prophet *sall Allaho alaihe wasallam."*

(Ref. Al Asabah fi Marifatis Sahabah Vol. 1, p.425).

There is a great collection of similar writings before me but the above references should suffice for the person who is prepared to pay heed. Yet I wonder, how can the deniers be set right. Well, we should have no concern with the one who acknowledges and the one who does not, because our work is not to make people agree. We are here to render advice. If one wants to understand, it will be his good fortune, else his misfortune.

I conclude with two more references. First one is from Imam Bin Hazm. He writes in his book *Al Fasl* criticizing the perverse people.

"وهذا مع سماعيهم قول الله تعالى: "ولكن رسول الله وخاتم النبيّين وقول رسول الله صلى الله عليه وسلم: "لانبيّ بعدى" فكيف يستجيز مسلّم ان يثبت بعده عليه السلام نبياً فى الارض حاشا ماستثناه رسول الله صلى الله عليه وسلم فى الآثار المسندة الثابتة فى نزول عيسىٰ بن مريم عليه السلام فى آخر الزمان" —

(كتاب الفصل ص ۱۸۰ ج ۳)

(Translation): "And these people talk like

this, even after hearing (the saying of Allah Taala i.e. "ولكن رسول الله وخاتم النبيين" and the saying of the Prophet Muhammad ur Rasulullah *sall Allaho alaihe wasallam* i.e. "لانبی بعدی" Will there be a Muslim who will allow any person as a prophet after him *sall Allaho alaihe wasallam* unless the Prophet *sall Allaho alaihe wasallam* himself has excepted somebody in his certified and established traditions viz., Isa bin Mariam *alaihis salaam's* descent in the last era. He is of course exempted."

(Ref. Kitabul Fasl. Vol.3, p.180).

The second reference is from *Tafseer Roohul Maani* by Syed Mahmood Aloosi under Ayat *Kareema* "ولكن رسول الله وخاتم النبيين"

"ولا يقدح فى ذالك ما اجمعت الامة عليه واشتهرت فيه الاخبار ولعلها بلغت مبلغ التواتر المعنوى– ونطق به الكتاب على قول ووجب الايمان به واكفر منكره كالفلاسفة من نزول عيسى عليه السلام آخر الزمان لانّه كان نبياً قبل تحلّى نبينا صلى الله عليه وسلم بالنبوة فى هذه النشاة–" (تفسير روح المعانى جلد ٢٢ ص٣٤)

(Translation): "And that dogma which has Ummah's consensus does not hinder the belief in the finality of prophethood for which

Ahadith are famous, to the extent of successiveness *Tawatur* on which Allah's Book speaks and belief in which is imperative. Its deniers, such as philosophers, have been declared unbelievers. I mean the dogma of descent of Isa *alaihis salaam* in the last era. (And this dogma does not negate the dogma of finality of prophethood since Hadhrat Isa *alaihis salaam* will not get prophethood after Muhammad ur Rasulullah *sall Allaho alaihe wasallam* because he was an earlier Nabi, earlier to the ordainment of Muhammad ur Rasulullah *sall Allaho alaihe wasallam* as the Prophet in this universe.

(Ref. Tafseer Roohul Maani, Vol.22, p.34).

CONCLUSION

If, Sir, you look at what I have written above in an equitable manner, even one reference should be sufficient to meet your doubts and remove all misunderstanding. With these humble words, I close.

"والله یهدی من یشاء الیٰ صراط مستقیم" —

One point, albeit, I forgot to mention. The appearance of Hadhrat Mahdi *(alaihir ridhwan)* or the descent of Hadhrat Isa Masih (*alaihis salaam*) is not to complete our Deen because our Deen is certainly complete for the last fourteen hundred years. Appearance of these dignitaries will not be for the purpose of completing the Deen but to enforce it. The intent of Allah is that after effacing all Deens, the entire humanity shall be brought on

one platform of Deen-e-Islam before the advent of Resurrection Day. So, Hadhrat Mahdi *(alaihi ridhwan)* will come for enforcing religious reformation of Ummat-e-Muhammadiya and Hadhrat Isa Masih (*alaihis salaam*) for quelling the perfidious rising of the mischievous Zionist Dajjal and for abrogating the distortions and tamperings, perpetrated by the Christians and the Jews.

FINAL APPEAL

This humble being has tried to clear your mind of all your doubts one by one. Your good self acknowledged that you were writing the letter for the express purpose of seeking what is just and right. I am therefore, hopeful that you will apply your sense of equity and integrity and affirm your faith in Isa *alaihis salaam's* descent. Thus you will neither reject the collective wisdom of the Ummah nor join the ranks of apostates by refuting the conclusive belief in the descent of Jesus.

والله الموفق لكل خير وسعادة—

MUHAMMAD YUSUF LUDHIANVI
KARACHI
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